REMARKS
OF
A. PULTON
MASTER in the SAVOY,
UPON
Dr Tho. Tenison's
LATE
NARRATIVE;
With a Confutation of the
Doctors Rule of Faith,
AND A
REPLY
TO
A. Chresners pretended Vindication.

Published by Authority.

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REMARKS

MASTER in the SAVOY.

To the Parishioners of St. *Martins in the Fields*, and St. *James Westminster*.

Gentlemen,

YOur Learned Pastor, the Reverend Dr. Tenison, having been pleas'd, to his printed Account of a Conference had between Him and Me on the 29th. of September last; in which he has not only notoriously mis-represented the Matter of Fact, but also stuff'd his whole Narrative with several false Aspersions, reflecting, not only on my particular Person, but also on the whole Society, whereof I am a Member; and on our Holy Mother the Catholick Church, of which I profess my self an unworthy Son: The Dr. I say, having been pleas'd to this Account to prefix an Epistle to you, fraught with malitious Insinuations and Calumnies: You will not, I hope, think me guilty of too great Presumption, if endeavouring to clear my self from the false Accusations brought against me; I, though a Stranger, making Appeal to you, before whom the Dr. has laid his Charge, and expect from your Judgement and Candor (however pre-

possest with a good Opinion of the Dr. *and a Prejudice against both my Religion and Order*;) *a fair and equitable Hearing.*

The Dr. *begins his* Epistle *to you with a Complaint of* many false Reports and Papers industriously spread by some of the less sincere and less generous *Romanists. Now as I protest an utter Abhorrence of all such unworthy Proceedings, so I cannot easily believe any* Catholick *to have been guilty of them, without some more sufficient Testimony than the* Dr's *Word; of whose insincere and disingenuous Actings, his Account is a most apparent Evidence. And that* Letters *sent both into the* North *and* West *of* England, *bearing date the very day of the* Conference; *and importing, that there were at least Eight or Ten* Jesuits *put to Silence, by the force of one* Dr's *Arguments, manifestly shews, that the* Dr. *is not the only person, who has Cause to complain of* false Reports, *or Reason to fear,* That unworthy Ends would be serv'd on the Credulous.

The Dr. *to excuse the Bitterness (not to say Scurrility) of his Expressions, tells you a story* of a Person, one of whose Names, *as he Words it, was* Gubbard, *who, in the time of the Rebellion against King* Charles *the I.* Re-

com-

commending himſelf to the Committee at *Norwich*, *as a Man*, Who had a zeal for the ſame *Cauſe*, in which they were engag'd, took Poſſeſſion of the Living of *Mondeſly*, *out of which the* Dr's *Father was Ejected for his Loyalty*: *That* after a few years, he Preach'd up *Purgatory*, and other ſuch Points, in ſo open a manner, *That the* Committee turn'd him out again; and that in a little time he (as it were) vaniſh'd away.

By this ſtory, which the Dr. *uſhers in with his having* a Motive to ſevere Language towards that ſort of men (*meaning* Catholick Prieſts) which few have beſides; *and cloſes with the* Impreſſion, it made upon him when he was young, and the raiſing his Suſpition and Indignation *ever ſince*; *he would inſinuate*, *that this* Gubbard *was ſome* Jeſuit *or* Catholick Prieſt, *which he pretends to prove*, *by his changing his Name*, *his Favour with the Committee*, *and his Preaching of* Purgatory.

Catholick Prieſts *ſometimes change their Names*, *thereby the better to ſhelter themſelves from the rigorous Severity of the* Sanguinary Laws, *executed on them by meek-hearted* Proteſtants, *only in reſpect of their Function*; *yet if it be conſider'd*, *that this is frequently done*

by other Persons on far different Motives and Occasions, it will seem very ridiculous to infer from thence, that the Person mention'd by the Dr. was a Priest.

Nor yet will his Preaching of Purgatory, and such other Points, evince him to have been a Romanist (much less a Priest, if it shall be consider'd, how many far stranger Opinions were in those days of Liberty vented in the Pulpit; and that many years have not pass'd, since a very Learned Member of the Church of England, and dying in her Communion, desir'd an Ora pro animâ to be Engraven on his Tomb.

Dr. *Thorndike* Prebend of *Westminster.*

Now to shew, how great Favour the Priests and Jesuits found with the Committees of those Times. I take the Liberty to inform the World, that my Father had six Uncles Jesuits; and yet was not only himself committed to Prison by the Rebels for his Religion, and his Loyalty to his King; but his House was also for a long time possess'd by a Committee Minister; and two of his Brethren were for three years Educated in another Committee Ministers house at Kettring in Northamptonshire, where they were oblig'd, being under age, to go to Schismatical Service; though it pleas'd Almighty God of his Infinite Mercy to reduce them afterwards into the Bosom of his Spouse the Catholick Church;

Church, *out of which, none of our Family ever dy'd, Nor do I believe any one Family in* Eng. land *was more frequently Pillag'd, or more severely Sequester'd, than Ours; yet I bless GOD, I am so far from having my Indignation thereby rais'd against that Party, or entertaining any Hatred towards them, that I rather glory in our having had occasion to suffer for our* King, *and our* Religion.

I here therefore Challenge the Dr. *and his Adherents to make it appear, that this, or any other Committee Minister was either a* Jesuit *or* Priest *of the* Roman Church; *or else must take leave to say, that his vending such like scurrilous Suspicions and Surmises at this time of day, seem directly to aim at that, of which I am unwilling to think him guilty.*

Having return'd this Answer to what is most material in his Epistle; *I leave you,* Gentlemen, *to judge, whether he has been so* Just *or* Fair, *as he pretends; or whether his Deportment in this whole Matter is not such, as deserves far more severe* Remarks, *than any he has hitherto undergone from,*

Gentlemen,

Your Hearty Well-wisher

And humble Servant in *Christ Jesus.*

A. P.

Testimonies in favour of *A. P.*

THese are to Satisfie, that I John Keynes, *Provincial of the* English Jesuits, *have made a strict enquiry whether any of those* Priests *under my Obedience, in or about* London, *were with* A. P. *at a* Conference *held between Dr.* T. *and the said* A. P. *in* Long-Acre *on* Michaelmas-day *last; and cannot learn that any was there, except one who came in towards the Evening, stay'd about half an hour, and retir'd again, without speaking a word to the* Dr. *or to* A. P. *Witness my Hand,* October *the* 31. 1687.

John Keynes.

THat A. P. *went the said Afternoon about Two of the Clock, all alone from the* Savoy, *are Witnesses*

James Cook,
John Taylor, *&c.*

ABout half *an hour after Two on* Michaelmas-day *last, Mr.* P. *came alone to my House in* Old Spring-Garden *to enquire for Mr.* M. *and departed after a short stay, with the said Mr.* M. *no body else being in their Company. Witness my Hand.*

Dorothy Ceene,
and Ours
Edward Bysshe,
Mary Bysshe.

ON Thursday *St.* Michaels-*day, Mr.* Pulton *came with one Gentleman to our House in* Long-Acre, *and desired to be further directed towards*

wards Mr. Johnſons *the Kings Cabinet-maker; this was between Two and Three in the Afternoon, and my Brother* Thomas Jones *went with the ſaid Mr.* Pulton *and his Companion to Mr.* Johnſon's, *no other being in their Company: Witneſs our Hands.*

Mary Lewis,
Thomas Jones,
Aurelius Jones.

WE *alſo teſtifie, that the Conference being ended, Mr.* Pulton *returned to our Houſe, only in company of the Gentleman he went with; and my Brother* Thomas Jones *lighted Mr.* Pulton *to the* Savoy. *Witneſs our Hands.*

Tho. Lewis, Elizab. Jones,
Barthol. Chiven, Jane Chiven.

ON Thurſday *about a quarter before Three in the Afternoon, Mr.* Pulton *with one Gentleman in his company, (directed by* Thomas Jones*) came to Mr.* Johnſons *the Kings Cabinet-maker, and deſir'd to know where the Brazier liv'd, he was led to a Chamber whither no body went to him, ſaving a third Gentleman who caſually came in, and whom Mr.* Pulton *ſaid he knew nothing of, and ſtay'd with him till it was told Mr.* Pulton *that the* Dr. *was come, and that he might go when he pleas'd to him; he went in company of the Gentleman who came along with him, the third alſo following him, but no body elſe was of the company when he went to Mr.* Uppingtons *the Brazier, who lives next door to Mr.* Johnſon. *In Teſtimony of which, Witneſs our hands.*

Francis Johnſon,
Joſeph Allen,
John Abercromby.

I Thomas Jones *further witneſs, that ſtanding over the way, I ſaw Mr.* Pulton *go in company of the aforeſaid Gentleman to Mr.* Uppingtons, *nor did I obſerve any body elſe to be with him,*

Thomas Jones.

THeſe are to ſatisfie the World, (that having made a diligent enquiry) I find that neither my Prieſt or any other of my Family, or from my houſe, was preſent at a late Conference about Religion, held in Long-Acre, *between Mr. P. and* Dr. T. *Paſtor of St.* Martins in the Fields. *Witneſs my hand,*

Mary St. Johns.

BEing in the Chamber where the Conference was held, I ſaw Mr. Pulton *come up with only one Gentleman in his company, and a third who followed them. Witneſs my hand,*

Cath. Lamb.

BE it known to all, that A. P. having publickly in School, deſired that if any one had heard him ſpeak a word relating to a Conference he was to have with Dr. Teniſon, *or any body elſe, he would ſtand up and own it; no body was found who could ſay he heard any thing thereof. Witneſs the hands of the ſix firſt of his School,*

J. Whitaker, *Prot.* Joh. Brady, *Cath.*
Edw. Bray, *Cath.* Char. Tripp, *Prot.*
Rog. Thornton, *Prot.* Edy Lacy, *Cat.*

ADVERTISEMENT.

There are two of the Texts alledg'd againſt *Luther*, which *A. P.* has not found in the Author (not having all his Works) but for ſatisfaction, he will allow at the next occaſion, ſixteen grains more.

REMARKS

UPON

Dr. *Tenison*'s NARRATIVE.

THe *Dr.* in the beginning of his *Narrative*, Charges *A. P.* that having had a Discourse concerning *Luther*'s Contradictions, and his being Taught some things by the Devil, made this general Inference, *That ever since, the pretended Reform'd had proceeded upon the Word of the Devil.* *A. P.* positively affirms, he never said any such thing; but acknowledges, that on this occasion, he put indeed the following Quæry: *Now I ask, whether the Doctrine, deliver'd by the Spirit of Untruth, can be from the Holy Ghost.* The *Dr.* would by this odious Insinuation, possess his Reader with an Aversion for *A. P.* as Teaching all of the late pretended *Reformation* to be Scholars of *Satan*: So that whatever *A. P.* shall say in Defence of his Cause, may be heard with prejudice and averseness of mind. *Dr. T's acc. of Conf. p. 1, 2.*

Then the *Dr.* gives a hint, as though the Youth was not found in his Intellectuals; and that his *Master* should say, *This had befallen him since his having been seduced*: As also, that he was *grown a great Lyar, Idle, uneasie to the Family by Damning his fellow Servants*, &c. Here I cannot but blame in the.

Dr. firſt his want of Fraternal Charity in publiſhing Faults (for at preſent I take them upon the *Dr*'s word) committed in a private Houſe, to the view of the whole Kingdom. Secondly, His want of reſpect in charging the Religion, of which the Sworn Head of his own Church is a principal Member, and which, as themſelves confeſs, flouriſh'd in this Kingdom near a thouſand years, before *Proteſtancy* was ever heard of, to be ſuch, whence *a mopiſh, lying, uneaſie and idle Temper*, naturally flows.

As for the *Youth's turning what was ſaid about* Luther *and the* Devil *upon the* Dr. *and aſcribing it to him*; I think the Boy might have ſome ſmall reaſon for it, ſince the *Dr.* neither then did, nor now does deny the Truth of this Paſſage concerning *Luther*; ſo that his ſilence might be taken for a tacit and ſecondary Confirmation.

He Damn'd his fellow-Apprentices about Whitſuntide *laſt* (as the *Dr.* told *A. P.* in the *Savoy*,) which was long before *A. P.* began to Catechiſe: ſo that he Learn'd not of him that Damning Principle, of which *A. P.* will ſpeak in its proper place. Here again the *Dr.* uſes Artifice to create an Odium in his Reader againſt *A. P.* that what *A. P.* ſhall ſay, however juſt and reaſonable, may be receiv'd with Paſſion and Rancour againſt him. But Truth will take place, maugre all diſingenuous Artifices.

Now had the *Dr.* been ſo ſucceſsful, as to have reduc'd his eſteem'd ſeduc'd Sheep; O then he had been (as truly I believe he is) a very *Candid, Ingenuous, Laborious, Tractable Youth*: But this is a common ſhift with the Party, to decry, vilifie and defame all that leave their Communion, though convinc'd

in

in *Conſcience* and *Reaſon*, that they ought ſo to do; and extol all that joyn themſelves to it, though known to be *Sacrilegious*, and *little better than* Atheiſts *in their Lives.*

The *Dr.* ſpeaks of great Boaſting on the *Catholicks* ſide; as though the *Dr.* durſt not meet *A. P.* of which *A. P.* never heard but from him; nor can the *Dr.* ever bring any Witneſs, who will be able to make out, that *A. P.* gave the Challenge. So much he might have ſaid to the Youth; that, if his Maſter were offended at his Change, he would endeavour, if his Maſter ſo deſir'd, to give him ſatisfaction. But he never nam'd any *Dr.* or Miniſter in the Kingdom, much leſs aſſign'd *Place* and *Hour*; as the *Dr.* has been pleas'd to give out. And for *A. P.*'s Party, he knows none he had, except the Youth, who to his knowledge had nothing to do in the whole Affair. What jugling Mr. *V.* or his Wife, or both, may have us'd to make the Parties meet, *A. P.* knows not; and as on the one ſide, he will never decline any fair Conference, (though he has been twice diſappointed, waiting in vain, a Miniſter of the Church of *England*:) So on the other, he will not eaſily appoint any, unleſs the Conditions, hereafter ſet down, be punctually obſerv'd. *Conf. p. 3.*

'Twas agreed, (ſays the *Dr.*) *on all ſides, that there ſhould be little Company, and no noiſe.* Firſt, There was no agreement made in order to any Particulars, before the Parties met; if made then, why was it not kept? Shall I tell you? becauſe the *Dr.* ſaw his own Party to be at leaſt ſix to one, and therefore Mr. *V.* would not harken to *A. P.* deſiring the Chamber might be clear'd; ſo that the *Ibid.*

whole matter of Fact, contain'd in this Paragraph, is very notoriously mis-represented; by which the *Dr.* would cunningly insinuate, that the *Catholicks* are forward in carrying on this Cause, and willing to be bickering with the Church of *England.*

Confer. p. 4. The *Dr.* affirms, *That A. P. came in with Nine or Ten after him.* Now a Gentleman, zealous for the Truth, will allow a *Guiney* an Head, for every one, that shall be prov'd to have been of *A. P's* Company, Invitation, or Appointment, more than Mr. *M.* In order to which, the Reader is desir'd to consider the Testimonies alledg'd at the end of these *Remarks.* If a third Gentleman unknown to *A. P.* or some others (of which *A. P.* knows nothing) should casually come in, he has nothing to answer for that; and Mr. *V.* may thank himself, who had buz'd the Conference abroad, whilst *A. P.* knew not so much, as at which end of *Long-Acre* Mr. *V's* House was.

Ibid. The *Dr.* adds, that presently, after he came in, *He espied in the Room, a Priest in a yellow Peruke; one from my Lady St.* John's *of* Long-Acre, *whom he supposes to be a Priest, and one in a plain Band, who (as was said) came with him.* Were not this from a Grave *Dr.* I should not spare a severe Reflection upon it, since every part of the Assertion is false. And there are two *Guineys* deposited in *A. P's* Hands, for him, who shall find out this yellow Peruke; (which was there presently after *A. P's* coming in) this suppos'd Priest of my Lady St. *John's*, or the Gentleman in the plain Band, and prove them to be *Jesuits* or *Priests*, or in the least to have medled with the dispute. There was indeed one in a yellow Peruke, but he came not till

till the Evening, ſtay'd not above half an hour, and ſpoke not one Syllable to the *Dr.* or relating to the Conference. Now the Reaſon, why the *Dr.* has ſo miſ-repreſented this meeting, is becauſe he was aſham'd, that, all the Kingdom being fill'd with the noiſe of Eight, Ten, and Fifteen *Jeſuits*, ſilenc'd by him; and that his Friend Mr. *V.* and his Wife being known to be the prime Authors and ſpreaders of theſe ſtories, the ſham ſhould in the end be diſcovered: And therefore, he would give ſome colour and ground for theſe falſe reports, by ſetting forth *Jeſuits* under *diſtinctive ſigns, viz.* yellow Perukes, plain Bands, *&c.* with theſe *Salvo's*, *It is ſaid, it is ſuppos'd*; whilſt the *Dr.* is conſcious, he had to deal but with one *Jeſuit*, and another *he eſteems as good as one.* Where mark, that even the *Dr.* himſelf, never makes the yellow Peruke, or plain-Band-Gentleman, ſpeak one word through his whole *Narrative*; though trim'd up with all the advantageous (though little ſincere) flouriſhes imaginable.

But let us grant theſe (ſuppoſed ſo) to have been truly *Jeſuits*, how will the *Dr.* make out the ſecond part of the ſtory, *viz.* of ſo many being ſilenc'd by him? Now *A. P.* being vers'd in the Doctrine of *Equivocation*, (as the *Dr.* is pleas'd to hint) has an Evaſion for him: Eight *Jeſuits* were ſilenc'd, that is, ſome not known of in the crowd, beſides a yellow Peruke and plain Band, *&c.* ſtood ſilent before the *Dr.* Nor do I ſee how it can any other way be made out. *Confer. p. 4.*

For what relates to Scholars preſſing at the door, *A. P.* aſſures the World, he never ſpoke a tittle of this Affair to any Scholar, as you ſhall ſee *p. 4.*

atteſted

atteſted anon ; and that one having (*A. P.* knows not by what means) heard thereof, and asking leave to go, he abſolutely refus'd it: And that meeting two in *Long-Acre*, he was offended at them, and ſent them preſently home: Nor was there any one, who came near the Chamber, only ſix or eight at moſt (all living there abouts) who flock'd to the Street-door, where a numerous Crowd was aſſembled.

As for what he ſays in his *5th.* Page, I refer the Reader to what Mr. *M.* intends to publiſh in his own behalf.

Confer. p. 6. The *Dr.* in Page *6th.* Begins his Artifice of inverting and confounding the whole Order of the Conference, leaving out the Diſcourſe concerning *Luther's* Contradictions, which was a Preamble, and not the main Subject, as he would make the World believe, ſo to caſt a miſt before their Eyes, that they may not conſider the ſtreſs of the prime Queſtion in debate.

Ibid. To *A. P's* urging, *What aſſurance the Church of* England *could give, that ſhe had the true Word of God*, He anſwers, that theſe Diſcourſes tend to *Atheiſm*, to which *A. P.* gives his aſſent; and grants the whole, *to wit*, that thoſe who will not *believe Tranſubſtantiation*, can never be oblig'd by the *Dr's* Rule of Faith, to believe the *Trinity*, neither word being there: The Texts of Scripture, relating to either, being equally lyable to Cavilling: And the one being as repugnant to the apparent Principles of Diſcourſe, as the other to the Arguments of Senſe.

Now woe be to them, who have open'd this door to *Atheiſm*, by teaching the People, they ought

ought to believe no farther than they see; whence they bid adieu to all the hidden and secret Mysteries of Faith, which are essentially obscure in their Object, though clear in their Motive.

He brings next, that which was truly premised, willing to delude his Reader with an Opinion, that this was the Point in debate: And has therefore gather'd together several Passages, brought in casually on different occasions. *Confer. p. 7.*

He says *Paschasius Radbertus* allow'd of Three Sacraments, but the Dr. should have added, *he allowed of no more than Three*, which he will never make out. He adds that he *was the inventor of* Transubstantiation. *A. P.* answered, *That is no more true, than the first* Nicene *Council was the Author of* Consubstantiality. Where note, that on emergent occasions, the Church, to condemn new Errours and Heresies, has been often obliged to Coin new words (as in the above-mention'd Council of *Nice*) thereby to take away all Collusion in terms, the ordinary shift of *Heretiks*. *Ibid.*

He says also, "That *Luther*, (some grains of "allowance being given to him as we ought to "every Man) was an excellent Instrument of "Gods, *A. P.* therefore, to comply with the *Dr.* will allow him *some grains of Allowance*, and then leave it to the Judgement of every Pious Christian, whether *Luther Was an excellent Instrument of GODS*, or no; and how Christian-like a Reformation that must needs prove, which must (whatever its greatest Abettors say to the contrary) date its Birth and Origin from him, and own him for its prime *Patriarch*. *Ibid.*

This

This digreſſion into *Luther*'s Praiſes, *A.P.* Judges the more warrantable, for that the *Dr.* is frequently pleaſed to inſinuate, that the prime Queſtion ought to have been concerning him.

Firſt, As to his Religion, taking it in general, t'was any thing that had but an Oppoſition to *Popery*. He makes *the Divinity it Self Three-fold, as there are Three Perſons*; whence *Zuinglius* (a competent Interpreter of *Luthers* meaning) infers, that *he makes Three Gods.*

Zuing. to. 2. fol. 474.

My Soul, ſays *Luther*, hates *Homouſion*, *and the* Arians *did very well in expelling it, leaſt ſo prophane and new a Word ſhould be uſed in the Articles of Faith.* Who ſees not that the ſame Spirit, which ſet him a quarrelling with the *Nicene* Council on account of the word *Homouſion*, guides our modern Sectaries to except againſt thoſe of *Lateran*, *Florence* and *Trent*, on account of the word *Tranſubſtantiation.*

Lut. lib. con. Latom. tom. 2. Witt. Imp. an 1551.

How can CHRIST (ſays Zuinglius *to* Luther) *be ſaid to be made of a Woman, if, as thou ſayeſt, he was from all Eternity according to his Humane Nature*? No leſs impious is that which follows, *If the Divinity did not ſuffer in CHRIST, he was not my CHRIST.*

Par. 2. fol. 402.

Vide Zuing. to. 2. fol. 458. & Luth. lib. de Concil Par. 2.

Such being *Luther*'s Piety towards the Deity (to omit many other execrable Blaſphemies of his touching CHRIST's ſuffering on the *Croſs*, the horrour of a troubled Conſcience, and pains in Hell after death;) it cannot be expected, he ſhould be much more reſpectful to the Sacred Writers of GOD's Word.

He ſays, *Eccleſiaſtes* has *never a perfect Sentence, and that the Author thereof had neither Boots nor Spurs, but ridon a long Stick, or in Begging Shooes, as*

Conviv. Serm. Tit. de lib. vet. & No. Teſt.

he

he did when he was a Fryer. 'Tis a false Opinion, and to be abolish'd, that there are Four Gospels; for the Gospel of St. John *is the only fair, true, and principal Gospel.* Is not the Church of *England*'s *Canon* notably supported by this Testimony? Lib. de scrip. & Eccles. Auth. cap. 3.

But of his Services done to God, there's none more Excellent, none more conducing to his Honour, none more beseeming the Godly and Religious Morals of this Instrument of God, and Church-Reformer, than his abolishing the Decalogue. 'The 'Ten Commandments (*says he*) belong not to Us; 'for God did not lead Us, but the *Jews* out of *Ægypt*. Serm. de Mose.

The Inference also is as admirable, as the Position Godly and Religious, "Hence (says he) the chief "Art and Wisdom of Christians, is not to know "the Law, *&c.* To. 5. fol. 272.

From this Principle, so instrumental to Piety and true Religion, he drew these admirable Documents. *Polygamy*, says he, *is no more abrogated, than the rest of* Moses's *Law.* Again, *He, that resolves to be without a Woman, let him lay aside the Name of a Man, making himself a plain Angel.* And again, he Counsels the Husband, in case his Wife refuse his Bed, to say to her, *If thou wilt not, another will; if the Mistress will not, let the Maid come.* A wholesom Advice certainly (by which, he perswaded himself, he should not fail to get *Proselytes* enough,) and an admirable practice for one who was to be the Father of the *Reformation*, and the best means he could invent, others proving ineffectual, to propagate it, and multiply the godly Party. For, as he taught, so he liv'd. Propos. de Bigam. Epist. An. 1528. Propos. 62, 65, 66. Tom. 7. Witt. fol. 505. To. 5. fol. 123.

As it is not, says he, *in my Power, that I should be no Man, so it is not in my Power, that I should be* To. 5. fol. 119.

without a Woman. Whereas he owns, that, whilſt a *Roman Catholick*, and a Religious Man, which was above fifteen years, *He kept Chaſtity, puniſh'd his poor Body with Faſting, Watching, Praying, and other Exerciſes*, a little too harſh for his new fangled *Reformation*; and therefore he prudently left them out of it.

Of his ſincerity in expounding *Holy Scripture* (in which, if in any thing, he ought to be eſteem'd *an Inſtrument of God*) I ſhall ſpeak in its proper place.

His Charity to his Fellow-Goſpellers, and niceneſs of Conſcience, appears by this, *I knew*, ſays he, *the Elevation of the Sacrament to be Idolatrous; yet I retain'd it in the Church at* Wittenberg, *to the end I might deſpite the Devil* Caroloſtadius. Now let any one accuſe the *Papiſts* of Idolatry in Worſhipping of Images, when this *Excellent Inſtrument of GOD* ſticks not, at what he eſteems the groſſeſt Idolatry, to ſpite one of his Brethren. The *Tigurines* confeſs, *That* Luther *was ſo Charitable, as to ſend all to the Devil, that would not ſubſcribe to his Opinion.*

Parva Confeſſ. & Tom 3. Germ. fol. 55. & Coll. Menſ. Germ. fol 210.

Confeſſ Orthod. 122, 123.

The Devil, as he was ſeldom out of his Mouth and Writings, ſo was he an inſeparable Companion to this *Excellent Inſtrument of GOD. The Devil*, ſays he, *does more frequently ſleep with me, and more near me, than my* Catharine. He confeſſes alſo, *That he often walk'd with the Devil in his Bed-chamber; That he eat more than two Buſhels of Salt with him.* How then can any one imagine this Familiarity of his with the Devil to have paſs'd in a Dream, improv'd after the *Popiſh* manner, (ſays the *Dr.*) into a Viſion, without owning the ſame of his Sacrilegious Familiarty with his *Kate*.

Coll. Menſ. Germ. fol. 281.

Confer. p. 7.

His

His modeſt and civil Language is ſuch, as, being unfit for *Chriſtian* Ears, I willingly omit, giving you only this Remark of the *Tigurines* upon it. *It is moſt clear, and cannot be deny'd, but that never any man writ more uncivilly, more filthily, more leudly,* &c. *than* Luther. And again, *Did ever man hear ſuch Speeches paſs from a furious Devil himſelf?* Tigur. Theol. Ort. Conf. fol. 10. Tigur. Tract. 3 cont. ſupra. * Luth. Conf. pag. 61.

No leſs *Excellent an Inſtrument* was he in order to Civil Authority and Government. *Among Chriſtians,* ſays he, *no man can, or ought to be Magiſtrate, but each one is to other equally ſubject.* Hence, no wonder he treats Crown'd Heads with that unparallel'd Indignity and Impudence: He calls *Henry* the VIII. *More Furious than Madneſs it ſelf, more Fooliſh than Folly it ſelf; indu'd with an Impudent and Whoriſh Face, without any one vein of Princely Blood in his Body; a lying Sophiſt, a damnable rotten Worm, a Baſiliſk, and Progeny of an Adder,* &c. *Moſt wicked and impudent* Harry. And again, *Thou lyeſt in thy Throat, fooliſh and Sacrilegious King.* Tom. 6. Germ. de Sæc. Pot. & alibi. Tom. 2. fol. 333, 334, 335, 338, 340.

Thus giving *Luther* ſome few grains of Allowance, that is, allowing him to be one, who queſtion'd, if not deny'd, the Unity of God; held Chriſt to have been Man from all Eternity; the Divinity to have ſuffer'd; ſeveral unqueſtion'd Books of Scripture, to be meer figments, and idle ſtories; the three firſt Goſpels not to be true, the ten Commandments not to be made for Us, Polygamy and Fornication not to be unlawful; Continency to be as impoſſible, as not to be a Man; one generally confeſs'd a manifeſt and publick corruptor of Scripture, moſt filthy in his Language and Writings, moſt diſ-reſpectful and inſolent towards Princes; one Infamous for his intimate Fa-

miliarity with the Devil; and in short, one, whose Principles and Practice are absolutely destructive of all Piety, Religion, Civil Government and Morality; and then *Dr. Martin Luther* will prove most undoubtedly *an excellent Instrument of GOD*'s. What impartial man can doubt, but these *Grains of Allowance* are weighty enough to counterpoise the *Dr*'s bare assertion of it?

Having (in compliance to the *Dr*'s Request) given these *Grains of Allowance to* Luther, whom he has been pleas'd to assign for *an excellent Instrument of GOD*'s, and a Pillar of the pretended *Reformation*. *A. P.* craves the Favour of his kind Reader, that he may be permitted to draw also a short Scheme of one, whom he verily believes to have been a very great *Instrument of GOD*, and who was Contemporary to *Martin Luther*. 'Tis of the great *Xaverius*, who (when some parts of *Europe*, instigated by this Trumpet of Sedition, revolted from their Obedience to the *Pope*) leaving those great Pretensions in the World, to which his extraordinary Parts might have made him justly aspire; and binding himself to GOD by a triple Vow of following the Evangelical Counsels (as *Luther* had formerly done, though now broken it) went in extreme Poverty to the farthest parts of the *East*, where having Preach'd the Faith to near thirty Kingdoms, in twelve of which he left it planted, having demolish'd many thousands of Idolatrous Temples, and Baptiz'd with his own hands twelve Hundred thousand Souls; Almighty GOD accompanying his Preaching by such Signs, as he is usually pleas'd to confer on Apostles of the *Gentiles*, as a wonderful Power over Devils, the Gift of

Tongues

Tongues, the Spirit of Prophecy, the Curing all Diseases, and raising five and twenty persons from Death to Life, all which, attested by many Eye-witnesses, were, after a very rigorous examen found indisputably true, he dy'd with an Opinion of admirable Sanctity, which is yet farther confirm'd by his Body remaining till this day uncorrupt at *Goa*.

The Pious and *Christian* Reader is now desir'd to reflect a little on these two *Instruments*, and having seriously compar'd their Lives and Doctrines, in both of which they were Diametrically opposite to each other, freely and indifferently to determine, which of them seems to have been sent by Almighty GOD.

To return now to our *Dr.* we find him relating a story, that this great *Instrument of GOD* Martin Luther, *being at* Rome, *heard the very Courtizans jeering by say, that some, who Consecrated, had said these Words*: Bread thou art, Bread thou shalt be; Wine thou art, Wine thou shalt be. *Confer. p. 8.*

Now had *Luther* heard this from the Colledge of Cardinals, Bishops, and Prelates, and had they allow'd of it, he might have had some Motive to distrust the sincerity of the *Roman Catholick* Tenet. But he heard it from *the very Courtizans*. This indeed is an irrefragable Proof of *Luther's* Pious Conversation. And here the *Dr.* has unawares pointed us out the true Motive of *Luther's* Change of Life and Doctrine, *viz.* The Conversation of Courtizans, which, he knew, being a *Frier*, he could not so easily enjoy.

The *Dr.* now got into a pleasant Humour, tells us another impertinent story of an old Man, who

Swore

Swore to the Devil, Ador'd an Image of the Bleſſed Virgin, and kept his Courtizan: Giving an hint, as though the ſecond Council of *Nice* approv'd all this: Which are three notorious Calumnies. The Fathers, there aſſembled, ſaid, as they ought, that an Oath, made to the Devil, could not oblige; and that it would be leſs Sin to be naught with a Woman (it being a perſonal and private Treſpaſs) than by denying the Reſpect due to Holy Images, at that time wickedly oppugn'd by the moſt Impious *Ieonoclaſts*, to give occaſion of publick Scandal and *Hereſie*.

I muſt upon this occaſion, mind the Reader of a very diſingenuous Proceeding, frequently us'd by moſt *Proteſtants*, viz. That, if they find in Hiſtory, of whatever Time or Author, any Paſſage, ſeeming to make the leaſt againſt the *Roman Catholicks*, they preſently receive it with all the Credit, due to the moſt aſſured Verity: Whereas, though five hundred Authors of undoubted Sincerity, Virtue, and Learning, atteſt from their own knowledge and experience, Paſſages, Miracles, *&c.* evincing our *Catholick* Tenets, they value them no more than a Tale of *Tom Thumb*, or *Valentine* and *Orſon*.

The Dr's *Rule of Faith prov'd Inſufficient.*

THis ſtory, which, as appears by his own account, rendred the *Dr.* very uneaſie, till he was deliver'd of it, being over, he now aſſigns for *the Rule of Faith the Holy Bible, the ſum of it in neceſſary Doctrines being the Apoſtolical Creed.* Now

Confer. p. 9.

Now *A. P.* (when requisite,) will assign many necessary Points, which, as they are unmention'd in the *Apostles Creed*, so are they either not at all, or much less clearly prov'd from Holy Scripture, than the Doctrine of the *Real Presence*, *Auricular Confession*, *Purgatory*, &c. But at present, what follows, shall suffice. 'Tis necessary for *Christians* to keep Holy the first day of the Week. Now where does the *Bible* teach the *Sabbath*, or seventh day, which was commanded to be kept in the *Decalogue*, to have been abolish'd by CHRIST, and the *Sunday*, being the first, substituted in its place? The same might be instanc'd in the Feast of *Easter*, no where commanded in Scripture, either as to the Obligation, or Time of its Celebration, as now practic'd by the Church. *Baptism* is necessary to Children for Salvation. We are bound to believe, that the Son is Consubstantial to the Father; that the second Person was Really, Physically, and Substantially united to our Humane Nature, and not Morally only; that the Holy Ghost proceeds from the Father and the Son. What plain Texts of Scripture prove these Tenets so, as the *Arian*, *Eutychian*, *Anabaptist*, &c. shall be oblig'd to submit, being convinc'd by the Evidence thereof? *A. P.* therefore asserts, that an Infallible Church is requisite to expound Holy Writ to us, and by her Traditions (which are the living Word of GOD) instruct us in *necessary Doctrines*. That, which the *Dr.* appeals to for Judge, to wit, *The written Word of GOD*, is no other, than what has been the Appeal of all *Hereticks* from CHRIST's time: Which consequently cannot be the Rule of one True Church, that is Essentially different from an Heretical one.

And

And certainly no man of Sense and Judgment can say, that a guilty Person will ever appeal to that Judge, by whom he is evidently and sufficiently condemn'd: but all *Heretieks* are guilty Persons, and yet boldly appeal to Holy Scripture; Therefore Holy Scripture is not the Judge, by whom *Heretieks* are evidently and sufficiently condemn'd. Whence is clearly made out, that there must be some other (living) Judge, by whose Authority *Heretieks* may be clearly convinc'd, and all necessary Points of Doctrine taught and deliver'd to us.

Would not that be the worst constituted Government in the World, in which there should be no living Judge or Explicator of the Law, but every one should be permitted to Expound it to, as his own *Capricio* or private Judgment suggests, or as it may most make for his own Interest? What Malefactor at this rate would not find a *Plea* for his own Defence, and a *Salvo* for the most Enormous Crimes? Now if this in Humane Laws would be esteem'd highly derogatary to the Prudence of the Law-giver, shall those be deem'd to have the Spirit of GOD, who presume to affirm the same of his Divine Majesty, and so far to call in question his Infinite Wisdom and Goodness, as to think, that in the establishment of his Church he would omit That, without which no State or Government could long subsist?

But here the *Dr.* may reply, what he afterwards says, that every one is not left to Expound this Rule at Discretion, but must *Use the help of all Ministerial Guides possible*; that is, he must Consult his Minister, and if one satisfy him not, advise with another, and so to the end of the Chapter. Now

Confer. p. 18.

what

what ſhall we ſay, if this Man prudently diſtruſts the Miſſion of his pretended Miniſters, as every one may that of the Church of *England*, being grounded on meer Humane Authority. What if he diſtruſt his Miniſters Sincerity, Learning, Vertue? What if he queſtion his having *us'd Pious Means in humility of Soul*? Of which no Body can be aſſur'd? What if Conſulting many, one tells him one thing, another (as it uſually happens) quite contrary? What Means are there left to quiet this dubious mind? You will ſay, *He is then left to his own Conſcience.* Now being ſo left, *A. P.* deſires to know, whether this Mans Conſcience may be Erronous, and actually err in things neceſſary to Salvation. If ſo, then his Religion may prove a meer Fancy, if more, an Opinion, but at moſt a private Judgement, and wholly void of Divine Faith. If he cannot err, then each one muſt be allow'd to be Infallible in his own Perſwaſion, and ſo the *Dr.* muſt grant that to each particular Member, which he denies to the whole. But that each one may err after all his Endeavours (if we allow no living Judge, to whom we are bound to ſubmit,) is manifeſt from daily Experience; by which we ſee, that thouſands having made uſe of *all Miniſterial Guides poſſible*, ceaſe not to diſſent amongſt themſelves, and diſagree even to Contradiction in things of the greateſt moment.

And againſt the *Dr. ad hominem*: *Roman Catholicks* uſe all the means *Proteſtants* can preſcribe, and many more, *in humility of Soul*, and have *an undoubted aſſurance* of being in the true way: Which being ſo, *A. P.* would be ſatisfy'd, with what Conſcience the Church of *England* can Pro-

 ſecute

ſecute men by *Sanguinary Laws*, who follow her own Rule with the greateſt Perfection.

One word to the *Dr.* and *A. P.* will go on to the other Parts of the *Dr*'s Rule. That can't be the only true Rule of Faith, without which a true Church did ſubſiſt: But without a compil'd Canon of Scripture, aſſign'd by the Church of *England*, as the only true Rule of Faith, a true Church did ſubſiſt: Therefore a compil'd Canon of Scripture can't be the only true Rule of Faith. The firſt Propoſition is evident; for a Church can't ſubſiſt without its Eſſentials, one whereof queſtionleſs is a Rule of Faith. The ſecond is prov'd thus, The Primitive *Chriſtians* made a true Church: But this Church ſubſiſted many years without a compil'd Canon of Scripture, as is evident: For ſeveral years after CARIST's Death paſs'd without any written *Goſpels* or *Epiſtles*; more, before they were divulg'd; and ſome Ages, before they were compil'd into a Canon. Therefore a true Church ſubſiſted without a compil'd Canon of Scripture. Therefore that can't be the only true Rule of Faith.

The *Dr.* goes on, and aſſerts, that they had the ſame Proofs for their Bible with the *Roman Catholicks*, viz. *The Teſtimony of the Univerſal Church of all Ages.* Which is manifeſtly falſe: For neither the Univerſal Church, nor any part of it, deliver'd them the Bible, as the *Proteſtants* have it: Whether you conſider the Number of Books, Conformity of Texts, or (what is moſt Material) the Senſe and Meaning thereof: For, although the * Council of *Laodicea* approv'd of no more Books than thoſe, which the Church of *England* now allows to

Confer. p. 9.

* Note, *This was only a National Council, and of no General Obligation.*

to be *Canonical*, nor indeed of all those, the *Apocalypse* not being then receiv'd; yet that Council rejected not the other Books as *Apocryphal*. But the Church, then beginning to examine *Holy Scripture*, approv'd for the present only the above-mention'd *Canon*, neither rejecting, nor admitting the other pieces. Now in the Council of *Carthage*, held in the year 397. the other parts of *Holy Writ*, being brought under Examination, were found to be of equal Authority, and consequently receiv'd into the *Canon*, St. *Augustin* subscribing thereto: And this was confirm'd by Pope *Innocent* the first in the year 402. who, giving an Account, what *Books*, were receiv'd, and directing himself by the Rule of Tradition, (viz. *Quid custodita Series temporum demonstraret*) sets down these very *Books*, the *Roman Catholicks* now still allow of. And St. *Augustine* was of the same Judgment, as also Pope *Gelasius* in the year 492. All which was confirm'd by the sixth General Council in the year 680.

Epist 3 cap. 7.

Auguſt. de Doctr. Christ. cap. 8.

And in the Council of *Florence*, held in the year 1438. the same Canon was again confirm'd, the *Greeks*, *Armenians* and *Jacobites*, subscribing thereto. So that, when *Protestancy* began, there were no *Christians* in the World, who believ'd those Books precisely to be *Holy Scripture*, which the Church of *England* allows of; and consequently they have the Testimony of the *Universal Church* and every Member thereof against them, wanting ten parts of that Rule, which they believe the only essential one to Salvation. Now as for the Text, their own private Spirit is the sole Oracle it dropt from. As for what relates to the Sense and Meaning of *Holy Scripture*, the *Dr.* with all the Eyes of

the quick-ſighted Miniſtry ſhall never diſcover that Body of *Chriſtians*, who ever profeſs'd thoſe Articles of Faith, both Poſitive and Negative, the preſent Church of *England* propoſes for her *Credenda*. Hence it is evident, they have been their own Chooſers of Books, Texts, and Senſe, and from firſt to laſt have no Authority either for one or other. Mark here, how the *Dr.* calls the *Canon*, ſubſcrib'd by St. *Auguſtine*, and conſtantly allow'd by all the Univerſal Church for eleven hundred years *Apocryphal Books of the later Time:* As alſo, that his ſaying, He is *as ſure of this Books being the* Bible, *as of* Cicero's Offices *being his Book*; is, with ſubmiſſion to his *Doctorſhip*, a miſtake. Nor can he be ſaid to believe a thing on anothers word, who neither believes him in his whole ſtory, nor in his manner of relating it, nor in the meaning of the Words, he uſes to explicate himſelf; but ſuch an one muſt be ſaid to believe, what himſelf pleaſes, and not what the other relates: Which is the proper Notion of an *Heretick*, deriv'd from αἱρέω *to chooſe*.

Confer. p. 10. He proceeds to illuſtrate, what he ſlightly touch'd in the *Conference*, proving the *Bible* from *Mens conſidering the Propheſies, and their Events, the Characters of* CHRIST, *the Hiſtory of* CHRIST, *&c.* Now this proves nothing, there being no other Teſtimony either for the Propheſies, or Events, than the Church of *Englands* private Judgement, ſhe not having taken them on the Teſtimony of any *Chriſtians* in the World. But granting the Hiſtorical Part of *Holy Writ* to be clear'd by theſe Compariſons; yet the Doctrinal part, on which the main hinge of Controverſy turns, can never be

that

that way made out: Which being foreſeen by the *Dr.* he adds moreover, that Men muſt uſe *Pious Means in Humility of Soul*, and ſo they ſhall have *Further Aſſurance begotten in them.*

Here the *Dr.* has found a *Salvo* for all the Errours, that ever have been, or ſhall be committed in Points of Faith: For he, that ſhall ſay, he has us'd *Pious Means* in Humility of Soul, and that he has an Interiour *Aſſurance* of the Truth (as all *Hereticks* in the World have ever pretended) ought never to be proceeded againſt: And by the ſame Rule, all *Penal Laws*, Perſecuting *Chriſtians* for Conſcience, are evidently unjuſt: Which notwithſtanding have ever been the only Bulwark of the Church of *England.*

Now *A. P.* will demonſtrate the above-mention'd Aſſertion of the *Dr's* to be Weak, Erroneous and Falſe: Which he thus proves. The *Water* is cleareſt at the *Fountain-Head*: Hence, if ever any us'd thoſe *Pious Means*, and had thereby *Aſſurance begotten in them*, We muſt allow it to *Luther*, *Caroloſtadius*, *Zuinglius*, *Beza*, *Caſtalio*, &c. Who were the Principal Heads of the *Reform'd Churches*, and conſequently receiv'd more of the Divine Influence, us'd more Induſtry in acquiring *Authentick Copies*, comparing Texts, imploring the Divine Aſſiſtance, than any of their *Followers.*

To begin therefore with *Luther*, *Zuinglius* ſays of him, That *He was a foul Corrupter, and horrible Falſifier of GODS Word: One, who follow'd the* Marcioniſts *and* Arians, *that ras'd out ſuch Places of Holy Writ, as were againſt him. Thou doeſt*, ſays he to *Luther*, *Corrupt the Word of God, thou art ſeen to be a manifeſt and common Corrupter and*

Lib. de Sacramentis, fol. 472.

and Perverter of the Holy Scriptures. How much are we aſham'd of thee, who have hitherto eſteem'd thee? With how great reaſon *Zuinglius* objected this to him, thoſe are Judges, who have noted above a thouſand places, chang'd by him in the *New Teſtament* alone; and that he ſet forth the *Goſpels* ſeven times, every Edition very much differing from the precedent. Now *A. P.* deſires to know, whether, and when *Martin Luther* had the *Aſſurance*, he requires.

Vide *Bell.* Ser. de Pentec.

Vid. Pro. Ap. tract. 10. S. 10. Subd. 4.

Luther on the other ſide affirms of the *Zuinglian* Tranſlators, that *They were Fools, Aſſes, Antichriſts, Deceivers, and of an Aſs-like Underſtanding.* *Beza* ſays of the *Baſilian* Tranſlation, That *It is in many places wicked, and altogether differing from the Mind of the Holy Ghoſt.* Of *Beza's* Tranſlation *Caſtalio* obſerves, *That to note all his Errours, would require a great Volume.* *Beza* again pronounces of *Caſtalio's* Edition, That, *It is Falſe, Fooliſh, Unſkilful, Bold, Blaſphemous, Vitious, Ridiculous, Curſed, Erroneous, Wicked, Perverſe.* In the firſt *Engliſh Bible*, ſet forth in the Reign of *Henry* the VIII. by *Tindal* the chief *Apoſtle* of the pretended *Reformation*, Biſhop *Tunſtal* has noted no leſs than two thouſand Corruptions in the Tranſlation of the *New Teſtament* alone.

A. P. therefore deſires the *Dr.* to give a Rule to ſeekers of the Truth, by which they may diſcover the True and Uncorrupted Word of GOD. Amidſt ſo much Diſ-union, Claſhing, and manifeſt Contradictions; all which naturally flow from that irregular Liberty of Expounding Scripture, given to all men by the *Reformers*.

From

From what has been hitherto ſaid, *A. P.* draws this Argument. That which leads to manifeſt Diſcord of Opinion, cannot be the Rule of *One Holy Catholick Church.* But the Rule, aſſign'd by the *Dr.* as now prov'd, has open'd the Door to manifeſt Diſcord in Opinion. Therefore, it is not the Rule of *One True Catholick Church.*

A. P. Humbly intreats the indifferent Reader to ponder this whole Diſcourſe with that Attention and Judgement, it deſerves: For if *A. P.* proves this point againſt the *Dr.* he is ſure, That the whole *Baſis* of the *Reformation* will totter, and that the Church of *England* has no more to ſay in her Defence, than the moſt Erroneous Body of *Chriſtians*, which has ever been ſince CHRIST's Time.

A Proſecution of the REMARKS.

WEre the *Query* concerning the Ordination of *Lives* any way material to *A. P.*'s Faith, he would Anſwer it. And what Copy *St. Peter* had of the *Old Teſtament*, makes nothing to the proof of *A. P.*'s *Canon*, for which he has the Teſtimony of an Infallible Church; whereas the Church of *England* has none at all for hers. *Confer. p.* 10.

The *Dr.* in the ſame Page ſays, *The Word* Rock *being in the* Greek *of the* Feminine Gender, *cannot be apply'd to* Peter, *who is of the* Maſculine. Had St. *Paul* been endow'd with the *Dr.*'s Learning, he would certainly never have ſaid, *Petra autem erat* CHRISTUS, CHRIST *was the Rock*, He being no more of the *Feminine Gender* than St. *Peter*. *Note*, That *Cephas* (the word our Saviour us'd) is a *Syriach* word, and ſignifies the ſame in either Gender, *As you are a Rock, and upon this Rock.*

The

Page 11. The *Dr.* having Read of twelve Foundations, denies *Peter* to have had any Prerogative above the reſt of the Apoſtles, He ſhould have ſet down *A. P*'s Anſwer, who by way of Retortion, askt the *Dr.* why he was by the Evangeliſts always nam'd in the firſt place, the Order of the others being always inverted, ſince he was neither called Firſt to the Apoſtolat, nor Beſt Beloved of *Chriſt*; why he is Read to have preſided in the Council of the Apoſtles; and why all Controverſies of Faith in all paſt Ages: were ever refer'd to St. *Peter*'s Succeſſors to be decided.

Conf. p. 11. As for Mrs. *Rs.* ſaying ſoftly, *'twas St.* Peter's *Confeſſion, on which* Chriſt *built his Church, A. P.* knows nothing on't.

A little after the *Dr.* ſays, *A. P.* taxt the *Greeks* with being *Lyars*, &c. *A. P.* ſpake this in the *Dr*'s. Opinion: Since the *Greeks* (to ſay nothing of the other Councils) having in the Council of *Florence*, as alſo in two other Councils, Aſſembled in the *Eaſt* ſince the *Reformation*, Diſapprov'd, Condemn'd, and Anathematiz'd all the *Proteſtants* Negative Articles, the *Dr.* could not but hold them for *Lyars*; and the *Roman Church*, with all others then in the World, being of the ſame Perſwaſion; the *Dr.* muſt allow all thoſe to be *Lyars*, from whom he has receiv'd his Scripture. Now whether the *Greeks* are *Hereticks* in their Doctrine about the *Holy Ghoſt*, it appertaining nothing to the preſent Controverſy, *A. P.* values not.

The *Dr.* now proves his *Bible* from a Principle, of which he ſaid not a word in the Conference, *viz.* that all *Chriſtians cannot be in a Confederacy to vend a Lye.* Here *A. P.* has gain'd his Point, ſince all *Chri-*

Chriſtians were in a Confederacy in receiving the *Canon* of the *Roman Church*, the *Vulgata*, and Belief of the now Controverted Articles; no one Parcel of them delivering the *Proteſtants Canon*, Text, or Expoſition.

The *Dr.* miſtakes, when he aſſerts, that the *Roman Church proves her Being and Authority out of the Scriptures.* Which is falſe: For ſhe proves her ſelf, and her Infallible Authority by all thoſe Arguments, by which the *Dr.* would prove the *Chriſtian Religion* againſt *Jews* or *Gentiles*, and then confirms it only by *Scripture.* *Ibid.*

The *Dr.* in his thirteenth Page, as in ſeveral other places, complains, *That A. P. would fix to nothing:* That is, *A. P.* in two hours and an half would not allow the *Dr.* to paſs from the Queſtion in Debate, though he made ſeveral Offers at it.

Next, you have an account of *A. P*'s ſaying in a little heat, *He would be hang'd, knocking the Table thereupon.* *A. P.* grants both the Words and Actions to be true; and though he ſeem'd then juſtly to be provok'd: Yet he confeſſes it to have been a Fault, and deſires, none may take occaſion of Scandal from it; but rather learn, how in the greateſt Provocations, Men ought to moderate their Paſſions. *Confer. p.* 13.

A little after, you are told, *That the* Greeks *have always had Churches*, which none deny; that *Among the* Latins, *they have Catalogues of Witneſſes againſt the* Romiſh *Errours*; *and that a true Church (though not as ſuch,) may have many Corruptions.* When the *Dr.* ſhall produce his Catalogue; 'twill be then time to examine the Credit of his Witneſſes, and the Validity of their Evidence: In the *Pag.* 14.

mean time *A. P.* allows, That there may in the True Church be Corruptions in *Manners*; though not in *Faith*. The *Dr.* goes on, saying, *That the present Corruptions in the* Roman *Church were not formerly made Articles of Faith*. *A. P.* absolutely denies these suppos'd Corruptions of the *Dr*'s, and avers, That the *Dr.* will never be able to shew, *That St.* Gregory's *Faith was not that, which* Rome *now Teaches*. But that some, who call themselves *Catholicks*, should oppugne the *Synods of the second of* Nice *and* Trent, is no great wonder; since all *Hereticks* are desirous to retain that Name, and fail not to oppugn the Councils, by which they are condemn'd. As to what he says concerning *A Doctrine contrary to* Transubstantiation, *Taught in the* Saxon *Church, and such other things*, which (he pretends) *He will prove out of* Beda, *Hoveden*, &c. When his Proofs are produc'd, *A. P.* will return him a fair and candid Answer.

Ibid. The *Dr.* next says, there were *Christians in* Bohemia, *making the Bible their Rule of Faith*. A. P. grants, that all *Hereticks* have ever done the like, and always taken for their Theme the pretended *Errours* of the Church of *Rome*; and that, because they knew, in that Church (as in the Head and Mother of all others) resided a Power of Condemning them.

Confer. p. 15. The *Dr.* asserting of *Transubstantiation*, *That that manner of the Breads becoming* CHRIST's *Body was invented by* Paschasius Radbertus. *A. P.* Answer'd, That he had nothing to do with *Paschasius Radbertus*; but that it was Decreed in the great Council of *Lateran*: Whence the *Dr.* infers, *That he err'd in Time near four hundred years*. The Dr. by

by making this Inference, ſeems to have forgotten the very *Rudiments* of *Logick*. A. P. ſays, That he appeal'd to a *General Council*, and troubles not himſelf with a private Man: *Therefore* (ſays the Dr.) *he errs nigh four hundred years in Time*. This is juſt, as if, the Dr. being charg'd with following *Luther*'s Tenets; and replying, That he had nothing to do with *Luther*, but that his *Religion* was eſtabliſh'd by an *Engliſh* Parliament, held in the year 1662. It ſhould thence be concluded, that he err'd in Time: Than which nothing could appear more ridiculous.

To contradict, what *A. P.* had affirm'd about the four *Patriarchs* being at the Council of *Lateran* either in Perſon, or by their Legates, the Dr. alledges Father *Walſh*'s Letter to the B. of *L.* Now, when F. *Walſh*'s Authority and Name in Hiſtory ſhall be equal to that of *Binnius*, *Labbè*, *Carranza*, &c. then *A. P.* will think it worth his Labour to anſwer this Objection: But in the mean time he cannot forbear to mind the Dr. once again of his uſual Diſ-ingenuity in appealing to any Paper or Perſon, of how little Credit ſoever, when it makes for his Advantage, and ſlighting the Authority of the moſt Learned and Underſtanding, when quoted againſt him. The account given by *Binnius*, concerning this *Council*, with whom the other two agree, is this, *The fourth Council of* Lateran *conſiſted of four hundred Biſhops, and eight hundred other Fathers, Abbots, Deans and Priors of Convents, there aſſiſting at it the Patriarchs of the* East: *thoſe of* Conſtantinople *and* Hieruſalem *in perſon; and thoſe of* Antioch *and* Alexandria *by their Legats, there being preſent alſo the Ambaſſadors of the* Greek

Conf. p. 15, 16.

and Roman *Emperours*; *and of the Kings of* Hierusalem, France, Spain, England, Aragon, Cyprus, *and* Hungary. *'Twas held in the year of our Lord* 1215. *by the Authority of Pope* Innocent *the* III. *in the time of the Emperour* Frederick *the* II. *For recovering the* Holy-Land *from the* Turks, *and againſt the* Hereſies *of the* Albigenſes *and* Almaricus, *and the Errours of Abbot* Joachim.

Conf. p. 15. In the midſt of this Diſcourſe about the *Lateran* Council, the Dr. brings in the paſſage of the Impertinent School-maſter with his Picture, which ought to have been alledg'd ſix Pages before.

Conf. p. 16. From Father *Walſh* the Dr. paſſes to *A. P*'s *Breviary* and *Written Paper* (though *A. P.* produc'd no ſuch Paper,) and having ſhew'd in one Paragraph, how the queſtion of *Tranſubſtantiation*, &c. was now agreed on, and that he appeal'd to the Fathers *(Though he would not take them for his Infallible Judge,)* he preſently taxes *A. P.* that he would

p. 17. fix to nothing, and ſoon after complains of Mr. *M.* (whom the Dr. himſelf to avoid the hearing *A. P*'s

p. 18. Teſtimonies had provok'd to it) *That he was drawing them away from their point.* So that here's *fixing*, and *no fixing* almoſt in a Breath. But here Mr. *M.* intends to have a word with the Dr.

p. 19. The Dr. then ſays, That *He deſir'd* A. P. *to read out of his printed Paper the place out of* Juſtin Martyr. Which is a Miſrepreſentation: For *A. P.* having at leaſt twenty times offer'd at it in vain, at laſt took occaſion of the Dr's being out of Breath, to oblige him to hear it.

After this, the Dr. having given in his *Narrative* a far different Account of his Senſe of the *Real Preſence*, from what he did in the *Conference* it ſelf

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(as appears in *A. P's Account*, to which the *Reader* is referr'd) where he first granted it; and then said he would not speak to that Point, passes on to a *Query* put to *A. P.* by Mr. *D. A. C.* viz. *What kind of* Phylosophy *that was, which maintain'd, that Accidents subsisted without Substance*; and tells you, that *A. P.* saying, *'Twas true* Philosophy; D. *T.* himself ask'd, *Whether it was true* Philosophy *to say, there was Whiteness without a white thing*, &c. And that it was answer'd, *GOD could do this.* A. P. stands to his Answer, and desires to know of this *Church-Divine*, who measures his *Faith* by his *Phylosophy*, *By what principle of* Phylosophy *he conceives* GOD *to have made all things of nothing*; *to have Physically united his Divine to our Humane Nature*; *to be Three and One in the same indivisible Substance*: *What* Phylosophy *teaches the Resurrection of the Dead, and the washing our Soul by* Baptism. Now *A. P.* has been instructed, first to see what *Faith* Teaches, and then to weigh it in the *Ballance of Phylosophy*; and if it surpass the reach of *Natural Discourse*, rather to renounce the *Principles of Phylosophy*, than the *Articles* of his *Faith.* As for the *Contradiction* Mr. *D. A. C.* is said to have discover'd in the Doctrine of *Transubstantiation*: *A. P.* asserts, that Mr. *D. A. C.* shall never with all his skill in *Logick* be able to make a *Syllogism*, that implies a *Contradiction*, in any of the Tenets of the *Roman Catholick Church.* It might be wish'd, that the conceited Wits of our Time had more *Humility*, and less *Vanity*: For thence would proceed more Inclination to *Faith*, and less to *Atheism.*

A. P's *Account of Conf. p.* 12.

Dr. T's *Acc. of Conf. p.* 20.

Then

Then the *Dr.* alledges the Teſtimony of *Coſterus*, who grants, that, if *CHRIST* be not really preſent in the *Euchariſt*, *The Worſhiping of it would be worſe Idolatry than that of the* Laplanders, *who Worſhiped a Red-cloath.* And A. P. adds, that, if *CHRIST* be really there, (for the belief of which there is fourty to one on *A. P*'s ſide) the denying it Divine Worſhip, would prove the higheſt Impiety, beſides the violating a Divine Precept of Eating his Sacred Body, incumbent on all, who are arriv'd at the years of Diſcretion. This puts me in mind of an *Atheiſtical Expreſſion*, which fell from one of our *Proteſtant* Bigots, who ſeeing beyond-Sea a Perſon of great Quality and Riches leave all, to become a poor *Capucin*, ſaid, *How will this poor Gentleman be gull'd, if after all, there be no GOD?* To which Sacrilegious Impiety a ſtander by, reply'd, *But how will you be gull'd, Sir, if there prove to be a* GOD? To apply this, How great will be the Confuſion of Dr. *T.* at the day of Judgement, when he ſhall find the *Catholick* Tenet true; whereas if *A. P.* ſhould (to ſuppoſe an Impoſſibility,) find it otherwiſe, he will not have the leaſt Reaſon to appear confounded, ſince he had the ſame Ground to believe *Tranſubſtantiation*, as the *Bleſſed Trinity*.

Confer. p 21. Here the Dr. repeats, that *A. P. was again deſir'd to ſtick to ſomething*; where *A. P.* in near an hour and a half could only edge in two Quotations, whilſt the Dr. rambled through twenty impertinent Subjects, moſt of which he has miſplac'd; though here you find him by his own account, running on no occaſion, to that of St. *Matthew*, *Hear the Church:* Which every one ſees, how it was to the

Matt. c 18.

the Quotations, *A. P.* was always preſſing him to hear: Concerning which, ſee *A. P*'s. account. *A. P.* Acc. of Conf. *p.*13,14.

The Dr. adds, *That it was reſolv'd, that* Dr. T. *ſhould write of this matter, and of St.* Ambroſe, *St.* Cyril, *and* Juſtin Martyr *to Mr.* P. *and receive his anſwer*: In which there is as much Truth, as in the matter of Fact, he repreſented in his 4*th.* Page. Dr. *T*'s Acc.of Conf. p. 22.

The Dr. would willingly have, what he ſaid touhing *Papiſts*, being *Breakers of their Words, to paſs for a perſonal affront put upon* A. P. But *A. P.* has given you a moſt ſincere and modeſt Account of it, in his Relation of the Conference; and Mr. *M.* being on this occaſion moſt foully aſpers'd by the Dr. will add to it what is pertinent. *Ibid. p.* 23. *A P*'s Acc. of Conf. p.14,15.

The Dr. drawing to a concluſion of the Conference, ſays, *That having charg'd* A. P. *with being of an Order, who had brought in a Foreign Juriſdiction,* A. P. *aſſerted, That the* Pope *had had a Right of Juriſdiction here a Thouſand Years, and that* Dr. T. *ought not therefore to call it Foreign*; and that *Dr. T. ſaid theſe were dangerous words.* A. P. in this matter refers himſelf to the Judgement of His moſt Sacred MAJESTY, who alone can be injur'd by that Aſſertion: As for what concerns the Biſhops and Clergy of the Church of *England*, they muſt either derive their Orders and Spiritual Power from the *See* of *Rome*, or elſe they will never be able to make out, they have any at all. D.T's Acc.p.24 *Note*, That *A. P.* only ſpoke of a Spiritual Juriſdiction.

The Dr. here omits *A. P*'s. ſmart (but juſt) return to his charging *A. P*'s. Order with *the Depoſing Power*, in which *A. P.* ſhew'd, that, whatever ſome private Men amongſt the *Catholicks had Judg'd in the Theory, it was the Reformers who reduc'd it to Practice.* In reference to which, *A. P.* *A. P*'s Acc.17, 18.

be-

(beſides what he has already alledg'd,) has many *Remarks* in ſtore; which he will produce, if farther provok'd. The Religion and Principles of the late Unfortunate D. of *Monmouth* are but too well known; nor are we ignorant, who it was, that aſſiſted the Traytor *Armſtrong* at his unhappy *Exit*, without obliging him to an humble *Confeſſion* of his Crimes, and an acknowledgement of the Injury done to his King and Country.

Dr. T's Acc. p. 24. As for the Paper, left by Mr. *M.* the Reader is by *A. P.* refer'd to him, whom it more immediately concerns: And for the calling of the *Conſtable* by the Son of Mr. *J.* it was not altogether imprudently thought of, the Diſorder being very great towards the end of the *Conference*; and the Dr's throwing out ſuch malicious Propoſitions, as argu'd nothing but an imbitter'd Spirit againſt *A. P.* and his Religion, ſeconded by the rude Clamours of the Dr's Adherents, might give ſome ſuſpition of a beginning a Ryot.

The Dr. having now ended his Relation of the *Conference*, returns afreſh to Reproach and Defamation (a vein of which, little becoming the Charity, he Hypocritically pretends to,) runs indeed through his whole Diſcourſe; and repeats, that the Boy, *Since he had been in this new way, had troubled the Houſe, miſ-ſpent his Time, and become an intollerable Lyar*; and in general, *That he was much worſe in his Morals, ſince he had been tamper'd with.* This is ſo vile a Calumny, that *A. P.* (though repreſented by the Dr. as a leſs calm man) has not Gall enough to return it upon his Doctorſhip, as he deſerves. Did the Dr. know as much of *Catholicks* Morals, as *A. P.* does, and had he

Ibid. p. 25.

ſeen

ſeen (by living Abroad, as *A. P.* has done,) how much they ſurpaſs the Morality of the pretended *Reformers*, he would be aſham'd of thus injuriouſly and ſhameleſly repreſenting the *Catholicks*, as Corrupters of Morals. *A. P.* therefore moſt ſincerely affirms, that during the ſpace of eighteen years he has been Abroad, he has ſeen more Examples of true *Chriſtian Piety*, *Fear of GOD*, and *Senſe of another Life*, in any one Month thereof amongſt *Catholicks*, even in the meaneſt Towns, than he has been able to obſerve by his Eyes, or learn by his Ears, in this pretended *Reform'd Church* theſe five Months he has paſs'd in *England* ſince his return. Nor yet is he ſo Partial to his own Church, as not to grant, that there are many ill Livers in it; but he has made this *Remark*, that in time of Perſecution, ſuch as theſe, who Scandaliz'd their Brethren by their ill Deportment, became forſooth of the *Reform'd Church*, and were eſteem'd by the Party a Credit to them, though well known to the World to be of moſt flagitious Lives and Converſation. But *A. P.* is unwilling to diſoblige his Reader by ſuch ſevere Reflections, as begin to flow but too kindly in this unkind ſubject, though he has a Reſerve for the *Dr.* if ever he touch this ſtring again.

Singular Effects of Dr. T's *Conference.*

THe *Dr.* goes on, and tells you, that the Boy was gone before the *Conference*. If ſo, why did he meet? But this is a ſtroke of the *Dr's* Artifice to palliate his not bearing away the Prize: For the Boy was not reconcil'd till ten days after. Now beſides the Boy, there are (for the *Dr's* Credit) at leaſt two more a gaining to the *Roman Catholick* Religion, mov'd by the force of the *Dr's* victorious Arguments; and had *A. P.* had the liberty of a fair *Conference*, he queſtions not, but he ſhould have been yet more Succeſsful. The *Dr.* indeed ſays well, that Mr. *V.* and Mrs. *V. Were not Stagger'd, but Confirm'd*; doubtleſs in a true Religion: For they have both made a Trade of Defaming the Innocent, and Selling falſe Reports ever

Note, *That the Report of a* Catholick Lady *leaving the* Roman Church, *is falſe.*

 ſince,

ſince, which *A. P.* will prove to their Faces, when they pleaſe; and exacts of them, that they ſend him the Names of his Fellow *Jeſuits* and *Prieſts*, or at leaſt how they knew them to be ſuch, and who thoſe Nine or Ten were, who (as they have told *A. P.*'s neareſt Relations) came with him. Now *A. P.* to give them a civil *Item*, acquaints them, that ſome have Bought ſeveral things of them, on deſign to hear their Story: So that, if their Apprentice has learn'd to Lye, the World may be ſatisfied, who he has had for his Maſter and Miſtreſs. *A. P.* once deſign'd to oblige Mr. *V.* and Mrs. *V.* by a publick Notary to deliver the matter of Fact; but on ſecond Thoughts he reſolv'd to let them take their ſwing, ſo to be better inform'd, of the Stories they have told. The Innocent Apprentice, having been Defam'd by common Spreaders of falſe Reports, deſires, the World will conſider, how far their Teſtimony is to be Credited; and he Pities the Dr. for being ſo led by the Noſe, as to believe on the Word of ſuch Perſons, That to be true, which he knew by his own certain knowledge to be otherwiſe.

A P. farther informs the World, that he has lately reconcil'd two zealous *Proteſtants*; one of which had been with the Dr. and ſincerely deſir'd to be ſatisfy'd in the following *Queries:*

Firſt, *How the* Dr. *could make appear, that the* Proteſtant *Religion deſcended by an un-interrupted Succeſſion from the Apoſtles.*

The Dr. anſwer'd, *He muſt have ten thouſand Pounds worth of Books to ſhew that:* So that *A. P.* perceives this to be the Thred-bare Anſwer to that *trivial Queſtion*; or, if you pleaſe, the Fatal Edge, wherewith he cuts the *Gordian* knot, which no Reform'd Dr. could ever yet untie. Now the Party thought, this Anſwer fell ſhort of the Expectation, conceiv'd of ſo renown'd a Champion, and that he ought to have at leaſt ſome confus'd knowledge of ſo material a Succeſſion. *A. P.* will at a quarter of an Hours warning prove at a far eaſier rate the Succeſſion of his Church, whenever the Dr. pleaſes.

The

The second *Query* was, *How the Church of* England, *granting her self to be Fallible (and, for ought she knows, in actual Errour) could be the Church, built upon a Rock, against which Hell should never prevail.*

Here the *Dr.* grew a little warm, and call'd the Party *Impertinent*, *Impudent*, &c. said, *That these were* Quæries *to entrap him, that the Party had been Tutour'd by some* Jesuit, *&c.* Now this was a most Doctor-like and direct Answer, and enough to keep the most fluctuating Mind in an equal Ballance, and fix it to the Rock of Truth.

The third *Query* was, *Whether one might securely before GOD believe that the infinite number of Miracles, related by most virtuous and learned Men in all Ages to have been wrought in Confirmation of the* Roman Catholick *Faith, were all Lies, Cheats, and Fictions of Impostures.* If so, then there was no more Faith to be given to Man, and the Church of *England* would fall to nothing, being grounded on a Presumption, borrow'd from pretended Histories, of Innovation and Corruptions in the *Romish* Church; if not, that is, if these Miracles ought to be believ'd, then again the *Reformation* seem'd defeated, since *GOD* (who can't be Author of a Lye,) had positively acted for the *Roman* Church against that of *England.*

Now this was an horned Beast of a *Query*, which rais'd the *Dr's* Warmness to a great height, which he mainly discharg'd on his dubious Client. And a direct Answer not occurring, (as indeed there could not) he us'd an indirect way of arguing, and took an oblique stroke, able to give an eternal overthrow to the *Roman* Church. *You talk*, (said he) *of Miracles in the* Romish *Church, I'le shew in one Example, what credit they are of: There was upon a time a certain Priest, who got Money by exposing the Head of a pretended Saint to the Peoples Charitable Veneration. Now, as Providence would have it, a Chirurgion, on what suspition I know not, pierc'd this Saintly Head with his Lance, and found it to be a piece of Parchment. Now,* said he, *tell me of* Roman *Miracles again.* This was certainly the happiest stroke of a Lance, we shall ever find mention'd in History: If his Hand was not

that of a Lady, his Eyes were at leaſt thoſe of an Eagle, and his Heart of a Lyon. I wonder this Chirurgion is not Canoniz'd by the pretended Reformers for thus totally routing the *Romiſh* Church. What need then of tumbling over Concordances, and beating mens Brains, to ſearch out miſ-apply'd Texts of Scripture, and bring them in by Head and Shoulders againſt *Popery*, an Inſtance whereof we have in that learn'd Catechiſm, lately cry'd about the Streets; and, to give it the greater Credit, Father'd on our *Dr.* when this one Story of the Chirurgion, with the help of Dr. *T*'s Application, would every whit as well do the Feat and be as much to the purpoſe: As you may ſee by this *Specimen.* Maſter, *Were there ever any Miracles wrought in the* Roman Church *theſe twelve hundred years?* Scholar, *No, for there was a Chirurgion*, &c. Maſter, *Muſt we then believe, that all thoſe, recounted by St.* Auguſtin, *St.* Gregory, *St.* Bernard, *Venerable* Beda, *and infinite others, were ſo many Impoſtures?* Scholar, *Yes, for there was a Chirurgion*, &c. Can any man be ſo unreaſonable, as to deſire a more irrefragable Proof of the *Roman Churches* Errours.

But *A. P.* (not to injure the *Dr.*) grants, that he added another Story, to fix this wavering mind, in an averſion to the *Roman* Church, and it was of a Perſon of his own acquaintance, who had been at *Rome*, where he had known thoſe, *who for Six pence a month, obtain'd a Diſpenſation to live at diſcretion, and violate the Commands of* God *and the* Church *at pleaſure.* Now had this Story fall'n from Dr. *Titus*'s mouth (when he was eſteem'd the *Saviour of the Nation*) *A. P.* tho' knowing it to be falſe, would not yet have dar'd to contradict it, when iſſuing from ſuch venerable Lips. But having it only from Dr. *T.* (who cannot be thought more Infallible than his Church) *A. P.* craves leave to ſay, That if the *Dr.* really believes this Story, he ſhews himſelf very weak, and altogether ignorant of the *Catholick Tenets*; But if not believing it himſelf, he makes uſe of it only to impoſe on the credulity of others, 'tis an Argument of far greater inſincerity and diſ-ingenuity, than *A. P.* deſires the *Dr.* ſhould be guilty of.

To

To theſe Stories, the Party (who truly went to the *Dr.* with a great opinion of his Abilities) reply'd very well. If it ſhould be granted, that there may have been a Prieſt ſo wicked, as to expoſe falſe *Relicks*, does it thence follow, *That there was never any true Miracle?* And ſhould there be found one ſo ridiculouſly impudent, as to delude ſome ignorant Soul, by giving a pretended leave to ſin, *Is it therefore ſufficiently prov'd, that this is the Doctrine of the* Roman *Church? Muſt I ceaſe to believe in* Chriſt, *becauſe* Peter *deny'd him, and* Judas, *(equally train'd up in his School) betray'd him?* Here the *Dr.* diſmiſs'd his Pariſhioner, as obſtinate, and unworthy of any further Inſtruction, who is now a very good *Roman Catholick*; as is alſo a ſecond, who expected the Learned Solution of the above-mentioned *Queries*. *A. P.* therefore takes the liberty to give the *Dr.* this Friendly Advice, *That he addict not himſelf much for the future, to this way of Tale-telling, which, how grateful ſoever it may be to the Rabble and Scum of the People, who are often delighted with ſuch ſhallow Raileries, is yet very diſtaſtful to the ſober ſort, who cannot but ſee through ſuch Net-work-Sophiſtry at the firſt appearance.* *A. P.* has a reſerve of ſuch-like effects, of the *Dr's* wonderful *Query*-reſolving Faculty; but this may ſuffice at preſent.

Whoever ſhall have read Dr. *T's* moſt Injurious and Scandalous Aſperſions, caſt on *A. P.* in his own Perſon, whom he repreſents as a *Falſifier*, *a Man who has not common skill in Hiſtory*, *a Violator of the Holy-day*, &c. on the Inſtitute of his Order, which he charges with *bringing in Foreign Juriſdiction, and teaching the Depoſing-Power*; and on his Religion in general, which he accuſes *of obliging People to break their words*; of teaching to *Lye, to be Idle, Uneaſy to others*, and of making its Followers *worſe in their Morals*; will not wonder that *A. P.* has endeavour'd to vindicate himſelf, which notwithſtanding, he has endeavour'd to do with all the Modeſty, ſo foul a charge could permit.

Poſt-

POSTSCRIPT.

An account of what A. P. *designs in his next* PAPER.

A. P. as fast as his Religious duties, of near five, and School-imployments of six hours a day will allow, will give the *Dr.* a full Answer to the remnant of his 12 Sheets, wherein he will shew, first the *Dr's* Exceptions against St. *Ambrose's* Works, *de Sacram.* to be very weak, and contradictory; and that St. *Ambrose* is evidently against the *Dr:* witness at present only one Text out of an undoubted work Which the *Dr.* refus'd to hear in the Conference. *You may say perchance; I see another thing, why do you assert that I take the Body of* Christ? *The* Saint Answers, *How many examples do we use, to prove that this is not what Nature has Fram'd, but what the Blessing has Consecrated? and that the force of the Blessing, is greater than that of Nature; because by the Blessing, the very Nature it self is changed,* and alledges the example of *Moses's* Rod. *The Word therefore of* Christ *which made all things out of nothing, can it not change one thing into another? For it is not less powerful to give a new Nature, than to change Natures given.* 2*dly.* That he has (like *E. S.* from whom he has borow'd it) Quoted St. *Cyril*, most disingenuously leaving out that Text, which if cited, would have left no place of doubting, but that he makes for the *Roman Catholick* Tenet: part of it is as follows, *That which seems Bread, is not Bread, although to the Taste it appears to be so, but it is the* Body *of Christ.* He that cavils about such a Text, has doubtless, *great Humility of Soul,* and notable dispositions to Faith, 3*dly.* That the *Dr's* Notes against *Justin Martyr.* are of no force at all.

Quia benidictione etiam natura ipsa mutatur. Sermo igitur Christi, qui poterat ex nihilo facere quod non erat, non potest ea quæ sunt, in id. mutare quod non erat. *In lib. de iis qui Myst. initiantur.*

Note, *that not one word was Quoted out of St.* Cyril, *in the Conference.*

ὁ φαινόμενον ἄρτος οὐκ ἄρτος ἐστὶν, εἰ καὶ τῇ γεύσει τοιοῦτον δόξει· ἀλλὰ σῶμα χριστοῦ.

Remarks

Remarks upon Letters Printed by Dr. Tenison.

1*ſt*. *A. P.* Thinks the *Dr.* might have been ſo civil as to acquaint him with his intentions, ſince that he thought it neceſſary to make his *Letters* publick; but this is like the reſt of the *Doctors* Charitable Procedure. 2*d*. He has very injuriouſly concealed *A. P's* fifth *Letter*, which was the moſt material of all, as containing *A. P's* clearing himſelf from the *Dr's* falſe aſperſion, whereby he charges *A. P.* with not having ſtood to the Agreement. 3*d*. *A. P.* finds ſeveral falſe Writings in the *Dr's* Print, which he is morally certain he never was Author of: but this may paſs with the reſt of the *Dr's* Ingenuity. 4*th*. The Youths Letter with two or three lines bearing appearance of *A. P's* hand, was carried to the *Dr.* by Mr. *V.* who broke open the Boys Cheſt, took out the Letter, and made a preſent of it to the *Dr.* Now this was certainly nothing againſt Morality; but argued a Goſpel liberty, like that of the ſaid Mr. *V's*, who (to ſpite his *Catholick* Apprentice, and to ſhew his reſpect to the *Common-Prayer-Book*) changed in his Family the Abſtinence of Fleſh on *Friday* and *Saturday*, into *Wedneſday* and *Thurſday*, that ſo the Youth might be compell'd to eat Fleſh on *Friday* and *Saturday*, or faſt four days together: Who now will doubt but Mr. *V.* is confirm'd in his Religion?

What Text of Scripture makes for publiſhing private Letters?

Now *A. P.* in his next, will do Dr. *T.* the Juſtice, to put his *Learned Reply* to the Youths *Letter*, in School-form, that the World may ſee the force of the *Dr's* Sophiſtry, of which take now a ſhort Eſſay. Againſt *Unity of Faith in the Roman Catholick-Church*, alledged by the Youth, as one of his Motives, the *Dr.* objects, the *Janſeniſts*, *Blackloiſts*, and *Moliniſts*, condemn'd by the *Roman Church*. Now in form, it muſt run thus, *There is no Union in that Church which by her juſt cenſures does reclaim, or cut off thoſe, who broach new and falſe Doctrines; But the Church of* Rome *has ſo reclaim'd, or cut off thoſe who began ſuch Doctrines*: Therefore *in the Church of* Rome *there is no Union*. Now, *è contra*, for the Church of *England*.

land. In *that Church Unity is preserved where Spreaders of various, (Doctrines in points necessary to Faith) can't be justly condemn'd,* but in the Church of *England,* Spreaders of various Doctrines, in Points necessary to Faith, can't be justly condemn'd (as grounding themselves on the same Rule of Faith with that Church, I mean Scripture.) Therefore, *in the Church of* England *is preserv'd Unity of Faith.* Argued certainly like a Doctor; yet this must be the Sense of his Argument, if any. Against the *Spirit of Missions in the Catholick Church* (another of the Youths Motives) the *Dr.* Learnedly objects, as follows. *There is no Zeal of Souls in that Church which sends Missions into Warm, Rich, and Populous Countries;* But the *Ch. of* Rome *sends such Missions,* therefore *she has no Zeal of Souls.* Confirmatur, St. *Peter* Preach'd at *Rome,* St. *Paul* in *Greece,* St. *James* in *Spain,* St. *Thomas* in the *Indies,* all Rich and Plentiful Countries, but they had no Zeal of Souls; therefore a *Pari.* Bravely spoken Dr. the *Jews* will thank you for this, as also for your Text against crossing the Seas, which proves notably for the Synagogue against the Apostles. The Zeal of the Church of *Rome* being beat down, let us Establish that of the Church of *England. There is true Zeal of Souls, where the Ministers of the Gospel care not what becomes of the rest of the World, so they can obtain good Livings to maintain their* Godly Consorts, *and* Levitical *Off-spring.* But *this is the Zeal of the Ministers of the Church of* England. *Ergo.*

Note, *that the* Jesuits *(whom the* Dr. *so much loves) are actually Preaching in the most Barbarous and Desolate Countries in the World.*

Dr's Narrative page 76.

This may serve at present, for an *item* for what's to come; which the *Dr.* shall have at large, as soon as *A. P.* shall have receiv'd the *Dr's* Vindication of his Rule of Faith, impugned; and if I mistake not, prov'd Null by *A. P.*

A. P's

A. P's *Answer to the Vindication of* A. Chresner, &c.

SInce Mr. *A. Chresner* School-Master in *Long-Acre*, has thought fit to write a *Vindication from the* pretended *Aspersions of* A. P. Jesuit, *and School-Master in the* Savoy. *A. P.* acknowledges, that no uncivil rudeness ought to have forc'd the Word Buffoon from his Lips. However, since *A. C.* has provoked *our Jesuit*, it is fitting the World should be a little farther instructed of the behaviour of *A. C.* during the Conference: and then judge whether at least upon a Scage, he would not have deserved that Character?

As soon as he came into the Room, facing *A. P.* he began to knit his Brow, contort his Eyes, draw his Mouth into most un-natural shapes, and cut as many Faces, and as ugly, as the greatest Professor of that Art coulddo. *A P.* not accustom'd to such grimaces, said very calmly, *Pray Sir look more sweetly on't*; but *A. C.* continuing his mute Scene, *A. P.* asked him if in any thing he had offended him? and why he shew'd so much disdain and rancor in his Countenance? Then breaking his mute Courtship, with a very ugly look, stay, says he *You cited a false Council for the Marks of the True Church, in your Catechising.* How so, reply'd *A. P. Why you cited the* 2d. Council *of* Nice. A. P. *answered*, Sir you mistake, it was the 2*d.* General Council (which was held at *Constantinople*) not the 2*d.* of *Nice* which I cited.

Now this behaviour remain'd with him till he came three hours after into a private Chamber, and then entring into himself, he cried *peccavi*, and desired what had passed might not be ill taken. This is the true matter of Fact, and if *A. P.* allow 20 or 30 very ridiculous motions of hands, eyes, and face, to imbellish this Gentlemans Discourses, it is short of what his deportments merit. Page 2. it is not true what he says of Mr. *M's interposing private Questions of his own to the* Dr, for this was the *D's* refuge for near two hours, tho' *A. P.* grants Mr. *M.* once or twice to have interposed, but *not private*

Questions of his own. Page 5. He tells you that *A. P.*'s pulling out his *Breviary*, gave occasion to him of producing his Picture, which is as far from Truth, as *A. C.* from being Pope; the Picture being produced about the beginning of the Conference, and upon no such occasion as he relates, whereas as *A. P.* took out his *Breviary*, upon account of Authorities relating to *Transubstantiation*, which happened an hour and a half after. Page 5, He denies his *wry Mouths and antick Gestures*, with the same impudence he made them. It may be *A. C.* through force of an inveterate habit, may not be particularly mindful of his deformed comportment that day; as it befel the Shephards Boy, whom *A. P.*'s Brother reprehending for his ill habit of Swearing, reply'd with a great Oath, *that he had never Sworn in his life.* Pag. 6. He gives you a smooth account of his moderate temper which never appear'd, till he cry'd *peccavi* with a civil Bow and Congy a little before parting. Page 7 and 8. He plays the *Ignoramus Dr.* and beats the Air, discovering a total ignorance of Symbolical Representations, as of Angels under mans shape, the *Holy Ghost* under that of *Fiery Tongues, Dove*, &c. he ought not to impugn Doctrines he does not understand, let him ask those of *Trinity-Colledge* in *Oxford*, why they represent the *Blessed Trinity* by the Letter *Delta*? Now *A. P.* finding so much dis-ingenuity, want of Truth, Spirit of Contempt and Ignorance in *A. C.*'s first Sheet, thought it time lost, to Scribble against one whose Tongue no Wise Man will esteem a Slander.

Now if the *Reader* will be pleas'd to consider that *A. C. is a mercenary School-Master*, he will presently discover the reason why in the Conference by his uncivil Comportments, and now by his more uncivil Pen, he would fain draw *A. P.* into contempt; *which thanks be to God* A. P. stands very little in fear of from him, nor shall he ever give him the honour of a future Answer.

FINIS.